

**Britannia Rediviva,**  
OR  
**A GRATVLATORY**  
**SERMON**

For His *MAJESTIES* safe Ar-  
rivall and happy *Restitution* to the exercise  
of His Royall *GOVERNMENT*.

Preached, at the desire of the *Ma-*  
*gistrats* and *Councell* of *ABERDENE*, on the  
*XIX* of *June*, which they had de-  
signed to be a day of Solemne Rejoy-  
cing within the *City*, for the *Mercy* above  
mentioned,

By *JOHN MENZEIS*, Professor of *Divinity*: and Prea-  
cher of the Gospel in *ABERDENE*.

*Psal. 118. This is the day which the LORD hath made  
Wee will rejoyce and be glad in it.*

*TERTULL. ad Scapulam. Colimus IMPERATOREM  
sic, quomodo et nobis licet, et ipsi expedit, ut hominem  
a DEO secundum, et quicquid est a DEO consecu-  
tum, et solo DEO minorem. Hoc et ipse vult. Sic  
omnibus major est, dum solo vero DEO minor est.*

*ABERDENE,*

Printed by *James Brown*, Ann. 1660.

Handwritten notes and signatures, including the word "TOTAL" and various scribbles.

RECEIVED  
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Unto  
The Right Honourable,  
JOHN JAFFRAY L. Provost.

Patrick Moir

Gilbert Gray

Alexander, Alexander

Gilbert Molyson

}  
bailies.

Thomas Mercer Dean of Gild.

Thomas Mitchell Thesaurer. :

And to the rest of the Honourable COUN-  
CELL of the City of *Aberdene*.

Right Honourable,

**U**Pon your call and invitation, this Sermon was preached, and now your command hath drawn it to the presse. I cannot but observe a Divine over-ruling Providence, that though I have been often solicited, to publish other Papers, both casuistique and Polemique, yet my first appearance in print, (if ever there shall be a next,) must needs be on such a Royall Theame. I account it my mercy, that the Lord hath honoured me, not only by the vocall delivery of this ensuing discourse, to excite our hearers unto, but now also by the printing thereof, to be (though the meanest, yet) among the standing Remembrancers, of these two great duties, to which the LORD is signally calling these Nations, viz. Thankfulness to the Most High God, for the late wonderfull deliverance of Britaine & Ireland; and (which is the root of the former) genuine Christian Loyalty to our GRACIOUS SOVERAIGN, whom the Lord hath with an outstretched arme repossessed with his due right.

Loyaltie was the glory of the Primitive Christians, Confessours & Martyrs, both under the heathen Persecutions in the first three centuries; & afterwards under Hereticall Emperours: as CONSTANTINE



TIUS, VALENS, VALENTINIAN the younger, Arrians: ANASTASIUS, an EUTYCHIAN: HERACLIUS, a Monothelite: yea under JULIAN himself, who from Christianity did shamefully apostatise, to grosse Heathenisme. Did not the body of JULIANS Army consist of Christians? did they not in evidence hereof, instantly upon the death of IULIAN, proclaime IOVINIAN, a zealous Christian, EMPEROUR? When IOVINIAN, fearing lest the Army had been leavened with Heathenism, declyned the Empyre, protesting that he would not be an Emperour to Heathens; Did they not all with one voice, (as witnesse SOCRATES hist. Eccles. lib. 3. cap. 19. & Theod. hist. Eccles. lib. 4. cap. 1.) professe themselves Christians, some from the dayes of CONSTANTINE, Others from the dayes of CONSTANTIUS? Lo a Chriitian Army, which retained their allegiance under the worst of Princes, under that Heathenish Apostate IULIAN, whom NAZIANZEN Orat. 1. adversus IULIAN. affirms to have been more pernicious, in his Contrivances against the Church, then either DIOCLESIAN, or MAXIMINUS. In the Army of VALENS an Arrian Emperour and bloody Persecutour, wer not many of his commanders both found in the faith and precious godly men, as Terentius, Trajanus Arintheus & Victor; who not only publicly professed the trueth; but also with such humble freedom as became Loyall Subjects, did represent to the Emperour (as is recorded by Theod. hist. Eccl. lib. 4. capp. 28. 29.) his heresie and opposition to a fundamentall trueth of the Gospel? yet, as one sayes, In tam Religiosa libertate, manus abstinuerunt, nec ultra admonitionem processit indignatio. They abstained from all violence, and contained themselves within the bounds of Loyall freedom of admonition. Did not Valentinian the younger, who also was Arrian, acknowledge that Ambrose had such influence upon his Army, that if he would have given a word to the Souldiers, they would have seised on the Emperour, and laid him fast: Hence Ambrose LIB. 5. epist. 33. to Marcellina his sister, brings in the Emperour speaking thus, Si vobis iusserit AMBROSIVS vinculum me tradetis. But precious Ambrose was aided by another spirit. Of the heroick Loyalty of the more ancient Christians under the heathen persecutions, even then when the Lord had so exceedingly increased their numbers, that they wanted not strength to have repulsed the injuries which they sustained from Heathens; Is not TERTULLI a speaking witness, Apologet. cap. 37. Vel una nox &c. In one night (saies he) we could avenge our selves, if it were lawfull with us to recompence evill with evill, Si malum malo dispungi penes nos liceret: sed abste

*Gul. Barclayus lib. de potest. pa. pa. cap. 7.*



## The Epistle Dedicatory.

absit, ut aut igni humano vindicetur divina secta, aut doleat pati, in quo probatur &c.

*These and other pregnant instances of primitive Loyaltie, we left upon record sundry years agoe, in our publick Divinity Lectures in the famous Colledge of this City, founded by the Most Noble Lord, the Earle MARSHALL; cherished by the Honourable Councell of this Burgh; authorised by that Most Illustrious MONARCH, K. JAMES the VI. And further endowed and united with the Old Colledge into one CAROLINE UNIVERSITY, by K. CHARLES the FIRST, of ever Glorious Memorie. To these, now onlie I add the testimony of judicious CALVIN; (though it were easy to muster up an Army, of testimonies, from Reformed Divines, yeelding a most harmonious Echo, to the Loyaltie of these Ancient Worthies.) in his Commentarie on Rom. 13. upon these words v. 3. Rulers, are not a terrour, unto good works; but to the evill: wilt thou then not be afraid of the power? do that which is good. On which, learned Calvine commenteth thus. Hic de vero, et quasi nativo Magistratus officio loquitur; a quo tametsi non raro degenerant, qui Principatum tenent: nihil ominis deferenda est illis Obedientia, quæ Principib<sup>9</sup> debetur. Nam si malus Princeps, flagellum est ad puniendam populi delicta, illud fieri nostro vitio cogitemus; quod eximia Dei benedictio nobis vertatur in maledictionem, ideoque non desinamus bonam Dei ordinationem revereri: and again, upon these words, v. 5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Ergo (saith Calvin) etiamsi exarmatus esset Magistratus, quem impunè lacerare & contemnere liceret; nihilo magis esset id tentandum, quam si poenam statim imminere cerneremus.*

*O how dissonant to the primitive Loyaltie of Christians is the usurpation, of the Bishop of Rome? who spared not to rob Leo Isaurus of a part of the Empyre; Henrie the IV. of Germany, of the whole; Childerick of the Kingdom of France: not to mention the horrid murder of the two Henries, the III. and IV. of France; the many unreasonable contrivances against Queen Elizabeth; the Powder-plot against K. James &c.*

*Neither are these only the practises of Papists, but are also founded upon their doctrinall principles, as may appeare by these foure.*

*The 1<sup>st</sup> First is, That men in Church-orders to*

*Of Pope Sixtus the V. his approbation of the murder of Henry the III. Of the Jesuits approbation of, & accessio to the murder of both the Henries, see, beside others, Burrhill pto Torina Torti cont. Began. o. 18. §. 3. p. 188, 189.*

Four Jesu-  
isth princi-  
ples.

## The Epistle Dedicatory

9  
1.

to whom they appropriate the title of Clerici, cannot be punished by any Politique Magistrate, though they keep not the Civill Laws. So expressly Bell. lib. 1. de Clericis cap. 28. prop. 3. Yea a little after, he shewes not to say, That their Clergymen, are exempted by the Pope, a subjectione Principum secularium, from subjection to secular Princes. How can these men be good subjects, who do not acknowledge themselves subjects at all?

2.

Their Second Principle is, That what is revealed by confession to their Priests, though it were a conspiracy, against the life of the KING, or safety of the Kingdome; yet they are bound to discover it. So commonly their Schoolmen, in their debates, De sigillo confessionis, as Valentia, Valques, Suarez, Lugo &c. Hence Garnet the Jesuit superior in England, who suffered, for his accession to the Powder-plot, could pretend no other excuse, for concealing that treasonable designe, but because, as he alleged, (though the contrary was made out in the processe) it was revealed to him only by confession. And this is one of the grounds upon

Val. de sac.  
pan. disp. 7.  
q. 13. pun. 4.

Val. in 3. p. q. 93. art. 4. dub.  
10. Suar. in 3. p. Tam. 4. disp.  
33. sect. 1. n. 2. Lug. de sac.  
pan. disp. 23. sect. 4.

\*Suar. l. 6.  
de defen-  
sione fidei  
Catholicæ  
cont. An-  
glicana sectæ  
errores c. 3.  
n. 8. & 9.

J. Suar. loc.  
cit. n. 11. 12.

Is not this  
on the mat-  
ter, to retra-  
ct his for-  
mer seem-  
ing conceit  
God?

which Suarez, made bold to condemn the Oath of Allegiance, tendered to K. James as sacrilegious, \* because it required the discovery of Conspiracies, though onely revealed under their imaginary seal of Confession. I know Suarez in end, to wipe off, if possible, the odium of this pernicious doctrine, yeelds that Conspiracies revealed by confession, may be discovered. But with these Cautions: 1. That the person guilty, be neither directly nor indirectly discovered. 2. That it be done in favours of a Catholique, (that is a Popish) & pious Prince. Then Protestant Princes whom they hold for heretique's, are to expect no such favour; yea nor popish Princes, whom they upon any prejudice shall judge not to be pious. And 3. That they be so far from discovering the guilty person or persons, that they be not so much as exposed to a Morall or probable hazard of being discovered by further enquiries. Nay rather they will expose both the King & kingdome to certain ruine. Whether this doctrine be consistent with the security of the State, let the WORLD, but specially protestant Princes, judge.

Their third Principle is, That the Pope, by his illimited authority, can absolve subjects from their obedience due to Princes, & make void all oaths of allegiance how solemnly so ever they be taken. This Suarez holds out to be the received doctrine of the Church of Rome, in his forecited treatise, de Defensione fidei Catholicæ, adversus Anglicana sectæ errores, (which he wrote against K. JAMES the Sixt,

## The Epistle Denicatory.

to Phœnix, for learning, as well as for other Royall endowments, among the Princes of his age) in which\* the Iesuits grand scope, (as seems) is, to teach subjects principles of sedition and rebellion against Princes when they are not subservient to the Popes interest. Hence l. 5. c. 22. he undertakes to prove this Position: Reges Christianos non solum quoad personas, sed etiam quoad regiam potestatem, & non solum ut homines sed etiam ut Reges Christianos potestati Pontificis subijci. The English of it is, That Kings not only as to their Persons, but also as to their Royall Authority; not only as men, but also as Christian Kings are subject to the Popes jurisdiction. Schold, the Iesuite with one blow, degrading all the Monarchs of Europe & reducing them to the Order of Subjects. Neither is this the private opinion, of this on Iesuite, for he declares §. 2. of that same cap. that this his assertion, communi Catholicorum consensu recepta est, is received by common consent of his pretended Catholics. But here he rests not. In the next cap. which is the 23. he lays down this position as the received doctrine of their Fathers, Pontificem summam potestate coerciva in Reges uti posse, usq; ad depositionem. That is, That the Pope may exercise his coercive power over kings even to the deposing of them. Yea this they have made an Article of their Faith, in their fourth Lateran Councell,\* under Innocent the Third. Suarez his drift through all his sixth book, is to dispute against the giving or keeping of the Oath of allegiance to protestant Princes. Yea cap. 4. of that book §. 18. he is not afrayed to asseme, That the pope may not only depose kings, but also take their lives, & that its lawfull to any private person commissioned by the Pope to kill the KING. Si Papa (saith he) Regem deponat, ab illis tantum poterit expelli, et interfici, quibus ipso (Papa) id comiserit, That is, If the Pope depose the King, he can only be expelled and killed by those whom the Pope commissions for that effect. Spalat. in ostens. errorum Suarezii, cap. 6. n. 27. is so astonished at these hellish tenets, orco digna, as his phrase is, that he breaks forth into these words, Mihi dum hæc lego, oculi

\* Spalat. ostens. error. Suarezii, c. 3. n. 58. calls this book of Suarez, librum pestiferum, seditionis Magistrum, rebellionum buccinam.

\* Concil. Lateran. cap. 3. Si Dominus temporalis requisitus et monitus ab Ecclesia, terram suam purgare neglexerit ab hæretica feccitate ~~et~~ significetur hoc summo Pontifici ut ex tunc vassallos ab ejus fidelitate denunciaret absolutos, et terram exponat catholicis occupandam qui eam sine ulla contradictione possideant. I know Spalat. lib. 6. de repub. Eccl. cap. 10. n. 96 et seqq. labours to prove, That at best these Lateran canons were exhibited by the Pope to the Councell, yet no sentence or definition past on them. But what ever be of this, our charge holds ad hominem against Bell. and the rest of that tribe: for they hold these Canons, as the authentic decrees of a Generall Councell.

Amper,



# The Epistle Dedicatory

stupent, dum hæc transcribo manus contremiscentibus suis  
 him and hands trembled &c.

I only adde a fourth of their Principles, (though they who took  
 pleasure to rake this dunghill, could easily fill a volume with such stuffe  
 from their writings.) which Cardinall Bellarm. delivers, lib 5. de  
 Romano Pontifice, cap. 7. Rat. 3. Non licere Christianis tolerare  
 Regem hæreticum, si is conetur subditos in suam hæresin pertra-  
 here. That its not lawfull for subjects, to tolerat an Hereticall King,  
 if he labour to draw his subjects to his heresie. Is not this to blow a  
 Trumpet for rebellion? because of these and such like Popish principles,  
 our gravest Divines, among the rest learned Davenant, in his book  
 intitled, Determinationes quarundam Questionum Theologi-  
 carum quæst. 17. have most deservedly concluded, Jesuiticos Pontifi-  
 cios non posse esse bonos subditos, That Jesuited Papists can never  
 be good subjects; and worthy Master Baxter in his Key for Catho-  
 licks, part. 1. cap. 48. spares not to say, That Kings are not Kings,  
 where the Pope is fully Pope. What neede we more? Is not Our  
 Most Seren PRINCE of glorious memory K. James the VI. a Wit-  
 nesse beyond exception, Who in his Royall Apologie for the oath of Al-  
 legiance, pagg. 279. and 280. inter opera Regia after a recitall of  
 twelve of Bellarmine's positions destructive to Royaltie, such as That

O impudēt  
 and prodi-  
 gious tenets

Kings, are rather servants then Lords: that they are subject not  
 onely to Popes, but also to Bishops & Presbyters, yea & to Dea-  
 cons; That Emperours, must not take it ill, to drink, not only  
 after the Bishop, but also after the Presbyter. That Ecclesiastick  
 persons, are as far above Princes, as the soul in dignity is beyond  
 the body: That the function and authority of Kings, is not im-  
 mediately of God or of Divine right: That Kings may be depo-  
 sed by their subjects: That Popes have deposed Emperours, but  
 never did an Emperour depose a Pope &c. Who, I say, after a  
 large recitall of these and other of the Jesuits pernicious tenets, most  
 judiciously concludes. Non magis opponi Christum Beliali, aut  
 lucem tenebris, aut Coelum Inferno, quam Roberti Bellarmini,  
 de Regibus opinio, Divinis Oraculis adversatur, That is, That the  
 Devill is no more opposite to Christ, nor light to darknesse, nor hell  
 to Heaven, then the Jesuite Bellarmine's opinion of Kings is re-  
 pugnant to the divine Oracles of holy Scripture.

But Alas! What shall I say? Is it not to be lamented, if it were  
 possible with tears of blood? That so much advantage should have been  
 given to the Jesuited party for recrimination, to resort a charge of disloy-  
 alie

**A**  
**GRATULATORY SERMON**  
 for His *Majesties* safe ARRIVALL  
 and happy restitution to the Exercise of  
 His Royall Government.

PSAL. LXXI.

- Verf. 20. *Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.*
- Verf. 21. *Thou shalt increase my greatnesse, and comfort me on every side.*
- Verf. 22. *I will also praise thee with the psaltery, even thy truth O my GOD, unto thee will I sing with the harp, O thou Holy One of Israel.*



**I**N the words read, (leaving to preface upon the Psalm in generall) we have these three things. First, A Great and a gracious King, *David*, the Royall Psalmist and sweet singer of *Israel*, expressing his sense of the deep troubles under which hee had groaned. *Thou hast shewed me great and sore troubles.* II. The same *David*

*The text divided.*

from a well grounded perswasion of faith, promising to himself, from the Lord, as signall mercies, for the future, as his former afflictions had been bitter. *Thou shalt quicken me again, and bring me up again from the depths of the earth, Thou shalt increase my greatnesse, and comfort me on every side.* Wee have him III. as one who well knew how to improve both rods and deliverances, solemnly engaging to be forthcoming for the Lords praise, *I will also praise thee with the Psalterie even thy truth O my GOD. &c.*

*The first branch subdivided.*

I returne, intending by a few short hints to passe through the words. In the first branch *David*, holds out 1. The principall Author of all his sad exercises: not *Saul*, nor *Dore*, nor *Abimelech* (in time of whose unnaturall conspiracy this psalme is thought to be written)

*Angustiae  
multae et  
males, Tre-  
mell. Mag-  
nas & ma-  
les, Pagnin  
et Mont.*

*Doct. 1.*

*The 1. rea-  
son of the  
Doctrins.*

to have been penned ) *But Thou O Lord, (sayes he,) Thou O holie One of Israel, 2. He gives a touch of the bitternesse of his exer- cises, he calls them, great and sore troubles, that is, depth distresses. But 3. wee have faiths undervaluing prospect of all these evils, Sense had called them great & sore troubles; but faith in a manner correcting sense, sayes, Thou hast shewed me great & sore troubles, se- cisti, ut experiret, Ihu. et Tremell. But they acknowledge according to the Hebrew, its Pecisti ut viderem, & hence Pagnin. Ostendisti, Thou hast made me to see or shewed me, as if David had said, albeit sense do aggravate my afflictions, as great & sore troubles; yet faith gives me another estimat of them. Its but a transient view & shew of trouble, which I have had, Thou who hast shew- ed me great & sore trouble. The words of this branch are so plain, that they need not further explication, then what hath been insin- uated in the division, Therefore I proceed to some doctrines.*

*Doct. 1. Great ones and good ones may be exercised with great and sore troubles. David, was both a great Prince and a good man; yet was he exercised with great and sore troubles. Ye will finde the truth of this, if ye read the History of Sams persequution, and of Absoloms usurpation, i the books of Samuel. Was not Joseph an eminent Worthy? yet was he also exercised with great and sore troubles, The archers sorely grieved him, shot at him, and wound- ed him GEN. 49. 23. He was thrown into a pit, sold to Ishmae- lites, after cast into a dungeon, and laid in the irons in a strange Land. But what speak I of David or of Joseph? Was there ever so great an One as our LORD CHRIST, the Son of the Highest? or so good an One, The holy and just One. Ecce behold and see, if ever there was any sorrow like to His sorrow!*

*A first reason of the point may be this, Great and haynous sins, bring on great and sore afflictions; I never knew any rationall creature afflicted, but were sinners, either formally or by impu- tation. I add this caution, because of Our Lord Jesus who never knew sin, II. Cor. 5. 21. as to His own Person, He was conscions to himself of no wickednesse, nor ever was guile found in his mouth, I. Pet. 2. 22. yet one spared not to say, (I pray mistake not the word,) that He was the greatest of sinners, namely by imputation; because all the sins of the Elect were imputed to Him and char- ged on Him, Isai, 53. 6. He laid on him the iniquities of us all. Do- minus facit occurrere in eum A. A. MONT. he made all our iniqui- ties to meete on Him, as so many violent streames of water mee- ting*



ting in one channell, and this imputed guiltinesse of the Elect, was the ground of His unspeakable sufferings; But alas, All the rest of Mankinde beside our LORD, are inherently sinfull, even this holy Prince *David*, so much renowned for his holiness, had his owne spots, and these very foule. Indeed if I should say, that the greatest sufferers, are alwayes the greatest sinners; *I should sin against the generation of the righteous*; for the Lord sometimes afflicts his owne, more for the tryall of their graces, then for the punishment of their transgressions, as is clear in the case of *Job*; Yet it is sin which renders us subjects capable of affliction: So that *Eliphaz* word holdstrue, *Iob. 5. 6. Affliction springs not out of the dust*. Sin is the bitter root on which affliction grows.

A second reason; The Lord exercises some of the sons of men with great and sore troubles, to fit and prepare them for eminent trust and services; This was the designe of God in exercising *Joseph* with these many and bitter afflictions, even to prepare him, for the great trust he was to put upon him; for He had appointed him to be a Paine and Governour next to *Pharaoh*, in that mighty kingdom of *Egypt*. Wherefore *Gen. 50. 20. At for you, said he, to his brethren) yee thought evill against me, but God meant it unto good*. Before the LORD set *David* upon the Throne, He would have him schooled by the crosse, *hunted like a Partridge*, and chased from Nation to Nation; Thus the LORD fitted him for the trust to which hee was designed. Hence yee finde him resolving in *Psal. 101*. when he comes to his Government, to cloath himself with the zale of God for cleansing, both Const and Nation of evil doers. A sweet fruit of a sanctified affliction. I desire confidently to beleve, that this hath been the designs of God, in these great and sore troubles, wherewith Hee hath been pleased to exercise our **GRACIOUS SOVERAIGN**, to fit him for the Government, and to prepare him to be an eminent instrument of His Glory, in advancing the *Reformed and Protestant Religion* both at home and abroad. And surely a sanctified affliction is a speciall meane of God, to fit men, either for Civill or Ecclesiastick capacities. *Schola crucis, schola lucis*; The schoole of the crosse is a school of light & instruction; Yea it is not said of our LORD *JESUS* *Heb. 5. 8. aq. wv iwa dfr iwan* *He learned by what he suffered*.

Take onely a hint of a third reason. If great ones & good ones were exempted fro crosses, alas would they not be ready to

*Reason second of the Doctrine.*

*Reason third of the Doctrine.*

## Britannia Rediviva,

say, *It's good being here.* But our Lord looks upon an Imperiall Crown on earth as too low a Portion for a Saint. Therefore the Lord is pleased to mixe water among their wyne, that they may look & pant after that Crown of righteousness and Glory, that fadeth not away. The Lord had provided a better portio for *David*, then the Crown of *Israel*. I trust also for our *LATE SOVERAIGN* of ever blessed Memory, though bloody hands did rob him of his life & of an earthly Crown, yet could they not rob him of that incorruptible Crown of Glory; Nay by that horrid & inhumane parricide they did hasten him, to the possessio therof. I verily beleeeve, It was the lively expectation of, and earnest breathings of his most precious soul after that Crown of Righteousnesse, which did so strengthen him to possesse his soul with such admirable, heroick, and invincible patience, under so long a tract of such barbarous and unheard of cruelties. According to that, *II. Cor. 4. 17. 18.* *Our light affliction (so faith calls sharpest afflictions, when it eyes that hoped for Glory) which is but for a moment, worketh for us a far more exceeding and eternall weight of glory, While wee looke not at the things which are seen; but at the things which are not seen: for the things which are seen, are temporall, but the things which are not seen are eternall.* Whom would not the lively hope of this glory, animat to undergoe any trials with patience?

καθ' ὑπὲρ  
βόλην εἰς  
ὑπερβολὴν  
ἡμῶν βλά-  
ρος δόξης,  
supra modum  
in sublimi-  
tate vulg.  
lat. Secundum

*excellentiā in excellentiā, A. A. R. MONT. mire supra modum Eras. In incredibilem modum, Aug. in Psalm. 93. per supergressū in super, Tertull. in Scor. cap. 13. Gloria excellenter excellentis. Beza.*

Use first of  
Dott.

I onely point at two words of vse: and the first is, *Dear People*, take heed yee provoke not the Lord. If He spare neither the greatest nor the best of men, when they sin against him; how shall we escape? If He smite Cedars like *David*, with great and sore troubles; shall shrubs like us expect impunitie? The Lord by the rods, wherwith he exercises great Ones and good ones demonstrates how hatfull sin is to him in all persons. Yea let *Christ* the Son of his love charge himself but with the trespasses of other men, He shall not escape the Crosse, *Rom. 8. 32.* *He spared not his owne Son.* Wete this considered, and seriously beleeeved: would wee dare to offend this sin-revenging Majesty of God? Surely when the *Judgements of God are on the land*, (especially when he smyts great Ones & good ones) *The inhabitants ought to learne righteousness. Is. 26. 8.*

But

But my second word of use is, judge not hardly, I intreate you, of afflicted ones. The Lord may exercise a *David*, who was a darling, with great and sore troubles, yet the Lord had a designe of love in all *Dauids* afflictions; and made it out so convincingly to *Dauids* spirit, that he professes to the praise of the Lords goodnesse. Psalm. 119. 71. *It was good for him he was afflicted*, and v. 57. *That the Lord in faithfulness had afflicted him*. Luther was wont to say, *Ecclesia est hares crucis*, and again, *Omnis Christianus est cruciatus*, and againe, I have not (said he) a greater argument against the *Popes* kingdom, *Quam quod sine cruce regnat*, then that he reigns without a crosse. The holy man was so far from looking upon outward prosperitie as a *Marke* of the *Church*, that he rather looked on it as a *badge* of *Antichrist*. It hath pleased the Lord so to order, that our *SOVERAIGN* is come to his Crown by the crosse. This should be so far from stumbling us, that it ought rather to raise both our prayers to God for him, and our expectations of him, the higher. Our earnest desire to the Lord ought to be, that it may more and more appeare, that the Lord had a speciall designe of love to him in all his sufferings, to make him the more instrumentall for his own glory, & for the good of these Nations. What an hard beginning had illustrious *QUEEN ELIZABETH*? clapt up in the tower of *London*, carried frō prison to prison, how oft was she in fears, either to be brought forth to publick execution or to be secretly cut off? One day in her prison at *Wood-stock*, hearing a poor milk-maid singing chearfully: O, said she, that my lot were exchanged with the condition of that poor milk-maid! Yea her sufferings were such, that as one sayes, she well deserved the tittle of *Elizabeth the confessor*, yet afterwards, what a glorious Princeesse did the Lord make her? What an eminent instrument was she for the establishment & propagation of the Gospel, both at home and abroad? with what a long and prosperous reigne did the Lord blesse her? so that the event did answer to that word, where with oft she propheticallie solaced her self, in time of her afflictions: *Flebile Principium, melior fortuna sequetur*. Reverend Mr. Clark in her life sayes of her *Her very afflictions through Gods goodnes did her so much good, that it is hard to say, whether she wer more happy in having a Crown so soon, or in having it no sooner, till affliction had first laid in her a low and therefore sure foundation of humilitie, for highnes to be afterwards built upon, by which means she was ripned for the future rule & sovereignty.*



Let our prayers to the Lord to day be, that the late sufferings of his *Majesty* who now reigns, may have the like blessed issue. And for a *door of hope*, we have his constant adherence to the *Protestant Religion*, in midst of so many temptations, and that most *Christian Proclamation* against profannes and debauchrie emitted shortly after his solemn reception in the city, which deserves to be printed in letters of gold. *Such gracious beginnings are very promising.*

*Doctrine  
second.*

But I proceed to this second doctrine, from the first branch of the text, *Its a good signe of a sanctified affliction, when the hand of God is principallie and religionlie eyed in the rod.* David had instruments and these most wicked to have looked after; as furious *Saul*, bloody *Doeg*, unnaturall ambitious and treacherous *Absalom*, that fox *Achitophel*, that barking dog *Shimei* &c. But he looks above all these, *THOU*, saies he, *who hast shewed me great & sore troubles.* What a *THOU* is this? look to v. 22. the last of my text, *THOU O my God, THOU O holy One of Israel*, he eyes God principally in all. *Jobs* carriage is very remarkable as to this, *Iob. 1. 21.* *Job* does not charge *Caldeans*, nor *Sabrans*, nor the *Devill* with his calamities, though they wer most wickedly instrumentall in them. He does not say, the *Lord* gave, but the *Devil* & his instruments have taken away: Nay as he acknowledges the *Lord* to be the giver, so also he eyes the hand of his Sovereign providence in taking away. *The Lord*, saies he, *gave, & the Lord hath taken away, blessed be the name of the Lord.* As remarkable is that of *Joseph* *Gen. 45. 3. 4. 5.* When he had revealed himself to his brethren, saying, *I am Joseph whom ye sold into Egypt.* They wer so troubled, and as the margine varies it, *terrified* at his presence, through the conscience of their trespassse against him, that they could not speak, nor I beleve well look to him: But behold holy and precious *Joseph* his carriage, *Come neare*, said he, *my brethren, & be not grieved, for God did send me before you to preserve life.* He looks more to the overruling hand of providence, then to them, in that wonderfull dispensation. Ye know also *Dauids* mortified & heroick carriage, in the matter of *Shimei*, *II. Sam. 16. 10.* When *Abisai* would have executed justice on him, the King would not suffer him, *For*, said he, *God hath said to Shimei, curse David.* The religionie eying of the hand of providence in the dispensation made *David* so moderate in executing just vengeance on such a *Traitour*.

*Use.*

Let the use of the poynt be for tryall. There have been very

sad rods these late years upon this land, upon our Kings, upon our Nobles, upon our Cities; who have not had a share in the stroke? Would ye know if the sanctified use be obtained, either of these common national rods, as each of us have been concerned in them, or of particular and personall exercises? look if ye have learned purely to eye the hand of divine providence in afflicting dispensations; *THOU hast shewed me great & sore troubles*, said this Royal Psalmist. When the afflicting hand of God is purely eyed, the soul will first humble it self genuinely, & submissive-  
*lie under his mighty hand.* I. Pet. 5. 6. It will secondly be very studious of a saving discovery of the sin, which hath provoked him, *Job* 34. 31. 32. The ear thirdly will be opened to disciplin. *Job* 36. 8. 9. 10. There will be a listning to the voyce of the rod: the duties will be observed to which the Lord calls, O that this may be **BRITAINES** mercie! O but that is a dreadfull scripture, *Isai* 42. 24. 25. *Who gave Jacob for a spoyle, and Israel to the rabbers? did not the Lord against whom we have sinned? for they would not walk in his wayes, neither were they obedient unto his law. Therefore he hath poured upon him the furie of his anger, and the strength of battel, and it hath set him on fire round about, yet he knew it not; and is burned him, yet he laid it not to heart.* The Lord keep these lands from such a spirittuall lethargie. I close the poynt with this word, A sanctified remembrance of the afflictions under which we have lately been, eying principally in them the hand of divine Providence, and and our own trespasses, which have provoked the Lord against us, were a notable ballast to our spirits, in such a day of rejoicing, for so signall a delyverance. The day wherein the Lord brought *Israel* out of *Egypt*, was sure a joyfull day to the people of God; yet the Lord, in the anniversarie commemoration of it, would have them to eat the *paschever*, which as it did cōmemorat their deliverance, so also their bondage & affliction in *Egypt*. Hence the *Jewish* rituals tell us, that at the distribution of the *paschal* bread, they used these words, *This is the bread of affliction, which our fathers suffered in Egypt.* A sanctified remembrance of Gods afflicting Hand, is very usefull, for tempering spirits, in a day of delyverance.

A Third doctrine shall be this, *It is but a transient view of affliction which the Lord gives to his own.* The word of the text is very remarkable as to this, *Then hast SUEWEN me great & sore troubles* *David* had been under very sharp troubles, if sense may be judge:

*Doctrine  
Third.*

# Britannia Rediviva;

Reason 1.

but faith corrects sense. Its but a *shew*, but a view of trouble, which I have had, sayes beleeving *David*. I shall cleare the poynt by a few reasons. As first, The sting is taken out of the afflictions of beleivers; hence they speak in scripture of their evils, rather as seeming evils, then reall, II. Cor. 6. 9. 10. 11. *As dying, yet behold we live: as chastned, and not killed, as sorrowfull, yet alwayes rejoicing: as poor, yet making many rich; as having nothing, yet possessing all things.* He puts, as one saies, a *tanquā*, an *as*, upon all his & the people of God their afflictions, as if they were more in seem-

Reason 2.

ing, then in realitie. Secondly, As the sting is taken away, so the Lord sweetneth rods to beleivers, by his own gracious presence. *Hee is with them in fire and water*, Isai 43. 2. The refreshing influence of his gracious presence made some, call their prison, an *Orchard of delights*, and others to sing at the *stake*. Hence said one, *Tua presentia Domine, Laurentio ipsam eraticulā dulcem fecit.* Thy gracious presence O Lord, made the burning gridiron sweet to *Laurence*, when he was rosted alive upon it. And thirdly,

Reason 3.

(not to adde more reasons) the afflictions of Saints in tyme, are, as was said of *Julians* persecution, but a *passing cloud*. What were all the hardships which *David* met with from *Saul*, after he was peaceably settled on the thron, but as the remembrance of a *shew* upon a stage? When *Absoloms* conspiracie was discussed, what was the remembrance thereof, but *like a dream* when it past? Is there not here unspeakable comfort to the people of God? Its but a transient view of afflictions they have here in time, when they are up in glory, cloathed with robes of immortality, with palmes in their hands, what will the remembrance of the afflictions of tyme be to them, but as a dream when its gone? Now my earnest desire to the Lord is, that all the bitter tryals, with which the *Royall familie* have been hitherto exercised, may bee swallowed up, with such a blessed and sanctified prosperity for the future, that all their former sufferings may be as a dream whē its past, as a *shew* upon a stage, when its withdrawn. And this for the 1. branch of the text, *Thou hast shewed me great & sore troubles.*

Use.

The second branch of the text.

explication of the second branch.

I come to the second branch, wherein faith promises a glorious out-gate to *David* from all his troubles. *Thou shalt quicken me againe, and shalt bring me up againe, from the depths of the earth.* As if he had said, I am like a man dead and buried; I am laid in the depths of the earth. *In abyssis* sayes *Tremell.* *In voraginibus terra,* sayes *Pagnin.* *Swallowed up in the gulf of the earth.* I am civilly dead

and



and buried, laid by as a broken vessell in the thoughts of the people, wherof can be no more use. So spoke *sense*: O but sayes *Faith*, there shall be a resurrection. *Then O Lord wilt returne and quicken me, yea Thou wilt bring me up from the depths of the earth.* Though I be low, yet thou wilt exalt me. This was much; yet *David's* faith rests not here, it goes on, *Thou shalt increase my greatness; multiplicabis magnitudinem meam* sayes *Montanus*, thou shalt multiplie my greatness, thou shalt make my state, grandour & dignity more eminent then ever, and far beyond my predecessors, and so indeed it was. And yet more, sayes he, *Thou shalt comfort me on every syde, circuibis, consolaberis me*, so *Montan.* thou shalt compasse me & comfort me, that is, thou shalt surround me with comfort: as my afflictions have abounded, so shall my comforts. Thus yee have a short explication of this branch, I only give two short doctrines from it that I may passe thorow the text.

*Doct. first.* *Its a very dark clond, through which faith will not see an out-gate.* Its deep trouble indeed, wherein faith will not see a vision of peace. *David* now was under great & sore trouble, yet behold what his faith sayes; *Thou shalt quicken me againe, and bring me up from the depths of the earth, thou shalt increase my greatness, and comfort me on every syde.* A First reason may be, *Faith is the evidence of things not seen*, Heb. 11.1. when *sense* saies, *It will not be*, when reason saies, *It cannot be*, then faith saies, *It shall be*; I see it, saies faith, *Though I sit in darknes, the Lord shall be a light unto me*, Micah, 7.8. Yea it realizes things absent, *Trem.* reades these prophecies of faith in my text, in the present. *Pagnin* in the pret. imperfect. *Vivificabas, faciebas ascendere, multiplicabas, consolaberis.* Faith assures the heart as much of promised mercies, as if they were already enjoyed. Secondly, When faith adeth upon a promise, it contemneth all difficulties. I see, sayes faith, these and the other difficulties in the way, but faithfull is he who hath promised; the mouth of the Lord hath spoken, & he will performe. Thirdly, Faith saileth in a room sea. It improveth infinite Omnipotencie, the almighty power of God. Rom. 4. 20.21. *Abraham staggered not at the promise, through unbelieve being fully perswaded that what he had promised, he was able to perform.* Hence it is said, *All things are possible to him that believeth* Mark 9. 23.

Dear people study the cleanly exercise of this precious grace of faith; it will prove a brave supporter in a day of strait: when *sense* and reason are miserable comforters, and ready to say, there

*Doctrine first.*

*Reason first.*

*Reason second.*

*Reason third.*

*Use.*

is no help for thee in God, now thou art fallen and shall never rise againe: then faith will prophesie good things as in my text; *For God will quicken me againe, and bring me up from the depths of the earth.* O happy they! who know by experience, what this jewel of faith is. Surely I know nothing, which could have upheld, either our late gracious **SOVERAIGN**, or his **MAJESTY** who now is, under their incomparable sufferings, but this heavenly grace of faith. *The just lives by faith*, Hab. 2. 4. faith maketh the beleeving sufferer, *more then Conqueror.*

*Doctrine  
second,*

But I come to the second and maine doctrine at which I drive *It is not unusual with our Lord to raise those eminently, whom he hath laid once very low.* How low was David brought under Sauls persecution, when he was forced to flee among heathens; and once had no other way to save his life, but by feigning himself mad? How low was he brought by Absalom, when he is put to flee bare-footed from Jerusalem; when a dog like Shimei durst come and throw stones at him? yet after all this, the Lord did honour him exceedingly, and as my text speaketh, *The Lord did increase his greatnes and comfort him on every syde.* I give but another instance. How low was Iob brought? stript of all his estate, & bereaved of all his children in one day: moreover smitten with loathsome diseases in his person, the arrows of God, in the meane while, drinking up his spirit: yea, and under such temptations, that as he speaketh cap. 7. 15. he was ready to choyse strangling & death rather then life, yet as you reade, c. 42. 10. 12. *The Lord turned back the captivity of Iob, & his latter end was more prosperous then the first; at first, he had 7000 sheep cap. 1. v. 3. at last, he had 14000 cap. 43. v. 12. at first, he had 3000 camels, cap. 1. v. 3. at last, he had 6000 cap. 42. v. 12. and so the spirit of God goes on cap. 42. doubling his estate in his latter dayes, beyond what it was before.*

For reasons take these few hints, The Lords does so, *First*, to shew his Almighty power that he can help at a dead life; even when creatures are laid in the depths of the earth. *Secondly*, to manifest his faithfulness, that he is a God who keepeth promise. Providence may seem to crosse promises for a season; yet the Lord is ever myndfull of his promise, and therefore in end will suffer nothing to fall to the ground of all the *good word* which he hath spoken. *Thirdly*, To engage those whom he thus signally exalteth, to tune up a song of praise to him, Psalm 40. 2. *The*

*Lord*

Lord brought me up out of an horrible pit, and out of the myrie clay, and set my feet upon a rock, and established my goings. Now what was the result of his deliverance, is subjoined v. 3. He put a new song in my mouth, even praise to our God. And *Fourthly*, to engage them to be zealous for him and his interests. Sure it becomes them, whom the Lord hath done great things, to say, *Quid retribuam Domino?* What shall I render to the Lord, Psalm 116. 12.

Reason 4.

The poynt might afford many uses, specially for the consolation and strengthening of the hands of afflicted ones; but these I forebore to day. Only this one; We have to remember to day, to the Lords praise, as signall a providence in exalting Our **S O V E R A I G N** Lord the **K I N G S M A J E S T Y**, to the throne of his **R O Y A L L F A T H E R** of eternall memory, as either David; or any Prince mentioned in sacred or prophane history, did ever meet with. If ye consider *first* the low and lamentable condision, to which his *Sacred M A J E S T Y* was brought, these diverse years bygone. *Secondly*, The manifold attempts with great and potent Armies for his deliverance, all which were blasted. *Thirdly*, The unexpectednes of this revolution: surely, *When the Lord turned our captivity we were as those who dreamed*, Psalm 126. 1. *Fourthly*, the poynt of tyme, when the Lord appeared, namely, when our confusions wer like to be greater, & our yoke heavier then ever. So that *at evening tyme* (as *Zech.* speaketh c. 14. 7.) when all were fearing mid-night darknes, *The Lord hath made light to arise*. And *Fifthly*, which is no lesse admirable then any of the former, that so great a change, should be carried on without blood. There have been many strang changes in *Britaine* within these twenty years, but surely none like to this, wherein the gracious hand of divine providence hath so signally appeared. Verily we may sing and say with our Royall Psalmist, Psal. 118. 22. 23. 24. *The stone which the builders refused, is become the head of the corner. This is the Lords doing, it is marvellous in our eyes. This is the day which the Lord hath made, we will be glad and rejoyce in it.*

Use.

Now that I may close this doctrine, and withall the second branch of the text, there are three things which from my heart I both wish and hope from the Lord, to his **M A J E S T Y**: & they ought to be all our desires and hope, in his behalfe. The *first* is, that the promise of my text may be fulfilled in him, viz. *That the Lord would increase his graces and comfort him on every side*; that he may be the most glorious, renowned & trulie blessed **K I N G**, that

Three hopes  
full desires



ever Britaine injoyed. I wish, that Patriarchall Blessing to him which Jacob Prophetically pronounced upon Ioseph Gen. 49. 25. 26. *The Blessings of heaven above, The Blessings of the depth that lyes under, The Blessings of the breasts and of the womb, Blessings, beyond all the blessings of his progenitors, unto the utmost bound of the everlasting hills, be upon the head of our Ioseph, upon the Sacred head of our Gracious SOVERAIGN, whom the Lord hath separated to rule over his people in these Nations.* Blessed be he in his Royall Person, In his Counsels and Government, in his Allyes abroad, in his Subjects of all ranks at home, in his Parliaments, Armies, Navies, Nobilitie, Gentry, Burroughs, Ministers of the Gospell &c. Let him be blest *Bonis Throni et Scabelli, Poli et Soli*: both with Blessings of the throne and of the footstool, with an eminent measure, both of Saving graces, and Kingly graces with length of dayes, a flourishing Crown, with Loyal subjects, with a thriving Gospell & Church, with pure & spirituall ordinances throughout his Dominions. Thus shall the promise of the text be accomplished, *His greatnesse shall be increased, & he comforted on every side.*

**TERTUL.**  
Apolog.c.  
30. *Deuig;*  
*sine monito-*  
*re, quia de*  
*pectore ora-*  
*mus, (Note*  
*here, that*  
*from this*  
*phrase, sine*  
*Monitore*  
*quia de pe-*  
*ctore, some*

learned men have observed, that CHRISTIANS in Tertulians time, did not wholly tye themselves, to stinted liturgicall formes in prayer,) *precantes sumus semper pro omnibus Imperatoribus, vitam illis prolixam, Imperium securum, domum tatem, exercitus fortes. Senatum fidelem, populum probum, orbem quietum, quancunque hominis et CÆSARIS vota sunt.*

My second wish, ( which also I hope ) is, that with David in my Text, *He may look on the Lord, as the God of all his mercies, and first Fountain of them.* DAVID doth not attribute these great things, which here he expects, either to Joabs gallantry or Hushai's policy; though both wer greatly instrumentall in this deliverance of David, & in overturning this conspiracy of Absalom; But he looks above all unto God; as the first Spring, the first wheel, the first Mover: *THOU O Lord ( said he ) shalt quicken me againe, THOU shalt raise me up, THOU shalt increase my greatnes THOU shalt comfort me on every side.* GOD was all in all to him. It is far from my purpose, to undervalue the atchievements of Instruments, or to derogate in the least, from the high respect, that is due to them. Succeeding Generations will blesse that truly Noble, Valerous and Loyall **GENERALL MONCK**: Whom God bath

II,

...*... ..*...

..

hath chiefly honoured, as an Instrument in the work; Neither should *Hushai's* be forgotten, who by counsel have been assisting; I hope these who have been most instrumentall, have learned *Christ better*, then to offend, that I say, The Lord should be looked to, as the first Anthour of all. Nay, themselves must, & will acknowledge, all their instrumentality to be of Him. O so signally as the Lords hand hath appeared, therefore let Him above all be looked to: and this will help, through his blessing, to the sanctified improvment of these late mercies.

But my third desire, ( which I likewise waite and hope for ) is That *OUR SOVERAIGN* like another *DAVID*, may be zealous for God, and the precious interests of the Gospel. O how zealous was *David* for the Lord, psal. 69.9. *The zeale of thy House*, said he, *hath eaten me up*. O what zeale witnessed he in dancing before the Ark, when he brought it up to mount *Zion*, ? II. Sam. 6. 14. 15. and II. Sam. 7. What, said he, *shall I dwell in Cedar, and the Ark of God abide in Courtains*? And thereupon resolveth to build a Temple to the Lord. Rich preparations made he for the Work, as may be seen, I. Chron. chapters 28.29. Yea, & would also have accomplished it, if the Lord had not stop't him, and told him by the mouth of *Nathan*, That he would have the Temple built by a *Solomon*. The Lord was so well pleased with *David's* purpose, That II. Sam. 7. 11. and 16. he promises to build *David* an house, and to establish his Throne for ever. The Lord honours those who honour him, I. Sam. 2.30. The surest way Princes can take for establishment of their Throns, is to be zealous for, and tender of the Interests of *JESUS CHRIST*, his Truth, his Ordinances, his Servants and People. Wee have therefore to day, earnestly to pray, That *OUR GRACIOUS SOVERAIGN* may be a zealous Defender of the Protestant CAUSE, and Ordinances of Christ in their purity, That Prelacy, superstition, & Ordinances which are not of Divine institution, may not creep in into the Worship of GOD within our Church.

III.

Hieron. in Titum. c. 1. Episcopi noverint, se consuetudine magis quam dispositionis dominica veritate. Presbiteris esse majores.

Whittak. ad rationem

10. Campiani. Si preces pro mortuis damnare & Episcopo presbiterum æquare, sit hæreticum, nihil Catholicum esse potest. Cum AERIO Hieronymo de presbiteris omnino sensit. illos enim jure divino Episcopis æquales esse statuit.

Yet am I not of the judgement, That Princes rights to their Crownes, depends upon their orthodoxy in judgement;

D

See Confess.  
of Faith, c.  
23. art. 4.

I cordially subscribe to the pure Primitive Loyaltie of ancient Christians, who retained their allegiance, under *Heathen & Arrian* Emperours; under *Infidell & Heretick Princes*, aswell as under these who wer sound & orthodox in their judgements: for as *AUGUST.* said, *Qui regnare dedit CONSTANTINO Christiano, ipse dedit Apostata IULIANO.* Hee who gave the Imperiall Crowne to *CONSTANTINE* a Christian, gave it also to *IULIAN* the Apostate: But blessed be the Lord, we have not an *Heathen Prince*: wee have not an *Arrian Prince*: we have not a *Pepisle Prince*: but a *PRINCE*, Who hath constantly adhered to the *Protestant Religion*, in the furnace of affliction, notwithstanding he was compassed with as many

Defensor almae qui fidei clues,

Unius idem tu fidei, Dei

Unius, unusq; Christi

Semper eras, et, eris professor.

O perge (pergens tu perages) manu

Forti, & secundis usq; laboribus

Rem Christianam promovero.

Romuleo gravis Antichristo.

Decachordon concinens liberationem  
Britannicam Autore. T. G.

temptations, as ever any *Prince* was assaulted with. We have a *PRINCE* Who by his *Royall Authority*, hath confirmed to us the *Protestant Religion* in its purity: without the mixture of these *humane inventions*. This is a *Mercy* for which we are to magnifie the Lord to day, that we have such a *PRINCE* under whom wee may enjoy the Ordinances of Christ in their Purity: And though it were otherwise,

(which God forbid) yet *Loyalty* is still our duty as *subjects*; But let us be earnest with the Lord by prayer; That our *GRACIOUS SOVERAIGN* may be kept in the way of *truth*, that he may be a zealous Defender thereof and of the Ordinances of *IESUS CHRIST* in their purity, according to their first *Institution*; This will make Him an *Eminent BLESSING* to his people: and his people truly *bliss* in him, and will give strong ground of confidence of fulfilling the Promise in my Text; *That God will increase his greatness, and comfort him on every side.*

I come to the third and last branch of the Text, in vers. 22. Wherein *David* solemnly engages to bee forthcoming to the Lords praise. *I also will praise thee, &c.* Yee have heard *David* expressing his sense of his afflictions; yee heard how his *Faith & hope* did prophesie of an *Out-gate*; Now yee have *David's* heart, enflamed with love to God, upon the confidences of this hoped for deliverance, engaging to tune up a Song of praise, yea anticipating a song of *Thanks giving*. The words are exceeding sweet, but time will not permit me to insist on them. I intend onely

after

The third  
branch of  
the Text,



after I have runne thorow them, by a few explicatory hints, to propose one doctrine from them.

There are five observable words in the *vers.* Which we would notice; THE FIRST, *I will also praise thee*, as if he had said, I have prayed and poured out my soul, by supplication before thee; And Faith hath brought me in a gracious returne of Prayer. That there shall be a comfortable *Out-gate*; therefore I ALSO will praise thee. Prayer is a very fruitfull duty. Its the womb, if I may so speak, wherein the Praises of God are conceived. Would yee have your Praises accepted to day? let them not be disjoy-  
ned from Prayer. Its sweet when these two, Prayer and Praise, go together. I ALSO will praise thee. The second word is, *Even by truth*, that is, Thy true and faithfull Promise. O so precious as Promises are to them who improve them, and especially to those, who by a beleevving improvment, find them made good! Such will magnifie promises indeed, *even by truth*. But then thirdly, *O my GOD*, Its sweet, when faith in a dark houre, can plead its interest in God. David was under great and sore trouble, yet Faith pleads its interest. Hee is my God. I will not say, but faith in an houre of temptation may be sore shaken. Says not David himself, *Psal.* 31. 22. *I said in my haste, I am cutt off.* and *1. Sam.* 27. 1. *I shall now perish one day by the hand of SAUL.* But these were onely swooning fits of faith: his faith recovered strength again,

The fourth word is, *I will praise thee with the Psaltery, I will sing praise to thee with the harp.* It was the custome of old in the Jewish Church, to make use of these and other Muscicall Instruments in the Worship of God, as appears almost everie-where in this book of the *Psalms*, and from *1. Chron.* 13. 8. Though *Procopius Gazæus* cited by *HOSPINIAN* *de templis*, lib. 2. cap. 23. spares not to say, *Cultum hunc non a Deo traditum, sed a Davide excogitatum fuisse.* That this Worship was an humane invention of Davids, not a Divine Institution. Too bold an assertion, and very reflexive upon so holy a Prophet as was our Royal Psalmist.

But if any ask, whether it be lawful to make use of organical Musick in the

Of the forme of these Instruments, see *Ioseph. lib. 7. Antiq. jud. cap. 10. POLYD. VIRGIL de inventioribus nostrum*, lib. 1. cap. 15. *HOSPINIAN. de Templis*, lib. 2. cap. 23. *English annot. on 1. Chron.* 13. 8. Also the epist. to *Dardanus, de Muscicis instrumentis*, among *Hierams works.*

QUEST. Whether organical Musick may be used in the Gospel Church? *Justin*

Five observable words in it.

1.

2.

3.

4.

quest 107. after he had moved this question; *cur cantu e-  
tiā instrumenta-  
tur Ecclesia  
Christiana*

κατὰ τῆς ἐν νομῷ νῆπιος. he answers, ὅτι τὸ ἄσαι ἀπλῶς ἔστι τοῖς νηπίοις ἀρμόδιον, &c. Hoc est, Interpretate IOANNE LANGIO, simplici-  
ter canere insipientibus non convenit; sed instrumentis inanimatis et crotalis cum saltatione canere; quocirca in Ecclesiis non ἁπλῶς ἀρμίνην, τῶν τοῖς τῶν ὀργάνων, per ejus generis instrumenta & alia insipientibus congruentia receptum est. Sed simplex Cantio in iis manet, ὑπολείπ-  
ται το ἄσαι ἀπλῶς.

¶ Chrysost. on Psal. 150. Ὡς περ' ὧν οἱ Ἰουδαῖοι διὰ πάντων τῶν ὀργάνων, ὥτως ἡμῖν παρακελεύεται διὰ παν-  
τος τῶν μελῶν ἀνυμνεῖν τὸν Θεόν δι' ὀφθαλμοῦ, διὰ γλωττῆς, δι' ἀκοῆς, καὶ διὰ χειρὸς. &c.

Isidor. Pelens. lib. 2. Epist. 176. εἰ θυσιῶν καὶ αἱμάτων ἠέσχετο τὸ Θεόν, διὰ τὴν τῶν ἀνθρώπων το-  
τηνικὰ δὲ νηπιότητά τὴν θαυμάζει  
εἰ καὶ μουσικῆς διὰ κιθάρας καὶ ψαλ-  
τηρίας τελευμένης.

the Worship of God now under the Gospel? Its long agoe answered by an Ancient Author in these questions ad Orthodoxos, which are attributed to Justin Martyr. QUEST. 107. where he saies, That the Ancient Christian Church abandoned that Pedagogicall custome: as rather besoming Children, and the infant-state of the Church: then the Church under the Gospel, & retained onely vocall singing. Which saies HOSPINIAN. ibid.

was doubtles done by these Worthies, according to the paterne of the Apostolick Church. ¶ CHRYSOST, on psal. 150. saies, That this Instrumental Musick was permitted to the Jews, διὰ τὴν ἀσθενείαν αὐτῶν, because of their weaknesse. And makes onely this Morall improvment thereof for us under the Gospel: As (said he,) The Jews praised God with all Instruments of Musick: so Christians are comanded to praille with all the members of their bodies, with eyes, eares tongue, hands &c. The like Morall application is made thereof by his disciple Isidor. Pelens. lib. 1. Epist. 457. and lib. 2. Epist. 176. Hee puts the Jewish instrumentall musick by harp and psaltery in the same rank with their sacrifices; which acknowledge to have been typical. His words as rendered by BILLIUS in latine, are these: Quam (saies he) Divinū Numen victimas & cruores ob puerilitatem in qua cum homines versabantur toleravit; Quid miraris quod eam quoq; qua per Cytharam & Psalterium celebratur musicam toleravit? The meaning is,

Seing the Lord permitted to the Jews their bloody sacrifices because of the infancy of the Church-state in those dayes; Why shouldest thou wonder that he permitted to them also the use of Instrumentall Musick by harp and psaltery? August. is very frequent in drawing that Jewish custome to anagogicall allusions, in his Enarrations on the Psalmes, particularly on Psalme

57. and 68. which to him are 56. and 67. Yea the Papiſts great Annaliſt *Caſar Barronius* ad annum Chriſti, 60. pag. 666. n. 37. is conſtrained to acknowledge, partly becauſe of that forecited testimony of *Juſtin Martyr*, partly becauſe of another, which he cites out of *Auguſtine*, on *Pſal. 32.* to us *psal. 33.* That Organicall Muſick had no place in the Church either in *Juſtin Martyr* or *Auguſtin's* dayes. I like well *Barronius* cwn phraſe, *ab eccleſia modulatione fuiſſe proſcriptam*; That this Inſtrumentall Muſick was baniſhed out of the Church religious Melodie. The testimony of *Auguſtine* cited by *Barronius* is this, *Nonne id agit inſtitutio in nomine Chriſti vigiliarum iſtarum, ut ex iſto loco cythara pellerentur?* But *Auguſtine* hath as expreſſe a testimony a little after, which I thought good to adde; *Nemo* (ſaies he) *ſe convertat ad organa theatra, quod ei iubetur in ſe habet, ſicut alibi dicitur. In me Deus vota tua, qua reddam, laudationes tibi.* That is, Let no man be take himſelf to theatraicall organs, thou haſt within thy ſelf, O man, what God requires of thee, according to that which is ſelf-where ſaid, *Thy vowes are upon me O God, I will render praiſes unto thee*, *psal. 56. 12.* But what need I more? ſeing *Bellarmin.* lib. 1. *de bonis operibus*, cap. 17. Confelleſ; That Organicall Muſick got firſt entrie into the Chriſtian Church onely in the dayes of Pope *Vitalian*, ann. Chriſti, 660. according to *Platina*: or, ſaies hee, if wee will credit *Almoyanus*, lib. 4. *de geſtis Francorum*, not untill the dayes of *Lodovicus Pius* 820 years after our Lords Incarnation. And, which is yet more, *Aquinas* in ſecunda ſeconde quaſt. 91. art. 2. ſpareth not to ſay; That the Chriſtian Church maketh not uſe of *Pſalters*, harps or ſuch like inſtruments in praiſing the Lord, leſt ſhe ſhould ſeem to Judaize. And *Cajetan* commenting on that place of *Thomas* obſerves, That the Church did not uſe Organicall Muſick in the dayes of *Aquinas*. That doctrine of *Aquinas*, and *Cajetan's* obſerve thereupon netles exceedingly the latter and more ſuperſtitious ſchoolmen. But the more ſober ſort of papiſts themſelves: as *Eraſmus*, *Cajetan*, *Lindanus* and others, have lamented the prophanation of the worſhip of God, by their Organicall & Theatraicall Muſick, as ſerving more to tickle the ſenſes with carnall delight, then to edifie the ſoul: In ſomuch that *Suarez*, the Jeſuite, a violent defender of this ſuperſtition in his ſecond tom. *de virtute et ſtatu religionis* lib. 4. cap. 8. confeſſeth, That it is not uſed in the Popes Chappell, *Quia non tam gravis iudicatur*, becauſe it ſavours not of ſuch gravity. If it ſavour not

*vidi ego ſcic  
e Hoſp. U.  
S. aliquoties  
magna cum  
admiratione,  
plurimos e*



completes ex-  
ultes, quam-  
primū dul-  
cis Organo-  
rum sonus  
cessasset: tā-  
dam devotio-  
nem in ani-  
mis hominū  
concitavit.

18

## Britannia Rediviva

Παλμοὺς  
καὶ ὕμνους  
καὶ ᾠδαί. In-

terpreters do varie in expounding these three words. But generally they agree, that by them the Apostle understandeth all manner of spiritual songs, whether Eucharistick, Didascalique, Prophe- tique, Threnetique, &c. see Gomar & Bodinus on the place.

Hierom. in Epist. 17. under the names of Paula and Eustochium to Marcella: In Christi villulata rusticitas, et extra Psalmos silentium est, quocumque, et verticillatorem stivam tenent Alleluia decan- tati. Sicut messor psalmis se accendit, et carum concidens dicitur fidei vinitor, aliquando Davidicum canit. Heo sunt in hac Provincia carmina: hic ut vultus do- citur amatoris canticiones: hic pastorum sibilus. Much singing here, but no word of Organ, Harp or Psaltery.

See Hospi-  
nian. U. S.  
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Cor. 14. 7.  
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gravity, why use they it in their Cathedral Churches? why is it at all permitted in the Worship of God, under the Gospell? I can commend no better paterne, to Christians under the Gospell, then the example of Christ and his Apostles, I find them singing Hymns and Psalmes Math. 26. 30. Acts 16. 25. and recommen- ding vocall praises to Christians. That place is remarkable and apposite to the work of the day, Eph. 5. 18. 19. Be not drunk with wyne wherein there is exesse (a head distempered with wine is more fit to sacrifice to Bacchus, then to praise the most High God) But be filled with the Spirit, (sure they have need of rich supplies and influences of the Spirit, who would be about this heavenly and Angelicall duty of praise) Then he addeth, Speaking to your selves in Psalmes and Hymns and spiritual songs, singing and making melody in your hearts to the Lord. A parallel exhortation to this, Col.

3. 16. Neither is that unlike, 1am. 5. 13. Is any man afflicted among you, let him pray. Is any man merry let him sing songs. But no where doeth Christ or his Apo- stles, in the Gospell, commend Organi- cal Musicke. Ancient Christians, abounded in vocall praises, as witnesseth Ter- tull. Apologet. cap. 2. & 39. Hierom. in his epist. 4. to Rusticus, In epist. 17. to Marcella. August. in his Confessions, lib. 9. cap. 6. et 7. lib. 10. cap. 33. When Plinius the Second, was giving an ac- count to the Emperour Trajan of the ex- ercises of Christians, he tells, they had Antigynas canes, ad canendum Christo et Deo: They did meet betymes in the morning, preventing the rising of the Sun, to sing praises to the Lord and to his Christ. But no where find we them making use of Organical Musicke in the Church and Worship of God.

From all this, it appears, That our loudest Draynes have traced the footsteps of Christ, his Apostles and of pure Antiquity, in dis- allowing Organical Musicke in the publick Worship of God, as ap- pertaining to the old Leviticall pedagogie.

But to close the point, The best Instrument wherewith any

can

can praise the Lord, is a beleeving and spiritually enlarged heart, *Making Melodie in your heart*, Eph. 5. 18. *Singing, with grace in your hearts to the Lord*, Col. 3. 16. \* *Had this been wanting; all the Musick which David made with Harp and Psalterie, had not found acceptance. I remember, Augustine in his Confessions, makes mention of very lively impressions, which he found on his spirit, in this precious Ordinance of praising, in the Church. Quantum florui (sayes he lib. 9. Confess. cap. 6.) in hymnis et canticis tuis. suavè sonantis Ecclesie tue vocibus, commotus acriter? voces illa, influebant auribus meis, et eliquabatur veritas tua in cor meum, et ex ea astuabat affectus pietatis, currebant lacryma; et bene mihi erat cum iis.*

Which I English thus, how did I weepe at the hymns and songs, at the sweet melodious voyces of thy Church? These voyces, did influence my ears; and thy truth was melted and dissolved into my heart: thereupon holy affections did boyle within me, & tears did run downe, O how well was it with me then? The experience of this melting of heart, which he had found in this divine Ordinance at his first Conversion, kept him afterwards upon his feet, when he was under a temptation, to have altogether disallowed vocall praises; hence, lib. 10. Confess. cap. 33. Cum (saies he) reminiscor lacrimas meas, quas fudi ad cantus Ecclesie tue in primordiis recuperationis meae, magnam instituti huius utilitatem agnosco. That is, When I call to minde the tears which I shed at the Praiser of thy Church, about the time of my first recovery to the faith, I am made to acknowledge the exceeding advantage of this Ordinance. May not this reprove our spiritlesse, listlesse and formall way in setting about this heavenly dutie of praising? Ah have we not oftentimes vocem in Choro & mentem in foro? Our voice in the duty, when our hearts are abroad, after a thousand vanities. But I must restrain my self; I am affrayed I have been too large on this fourth word, I will praise thee with the Psalterie, unto thee will I sing with the harp.

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I come therefore to the fifth and last word, namely the *Com-  
pellation*, which the Psalmist giveth to God: O *Thou HOLY  
ONE of Israell*, &c. Where, what ever had been his *afflictions* ei-  
ther by *Saull* before his settlement in the kingdom, or afterwards  
by *Absolom*, yet he vindicates the Lord and his holinesse; O  
*Thou HOLY ONE of Israell*, *As if he had said*, What ever have  
been my *sufferings* & how wickedly so ever men have carryed, yet  
*Thou O Lord art HOLY in all thy wayes, and righteous in all thy  
judgements*. Its the Lords peculiar *Title*, to bee called either  
absolutely *The HOLY ONE*, or with addition, as in my text, *Israells  
HOLY ONE*. He is holy 1. *essentially*; Holinesse is but a superve-  
nient *quality* in Men and Angels, but holinesse is the *Essence* of  
God, every divine attribute is his *Essence*. He is 2. *holly causally*.  
All holinesse in the creature springs from him as the *Fountain*.  
He is 3. *holly exemplarlie*, He is the *Paterne* and *Rule* of all true  
holinesse, *Be ye holy, as I am holy* 1. Pet. 1. 16. He is 4. *holly obje-  
ctively*, Hee ought to bee served in holinesse. He is 5. *holly emi-  
nentlie*, *Exod. 15. 11. He is glorious in holines*. Hee is so holy, that  
he cannot look on sin, except with an vindictive eye, *Hab. 1. 13*.  
Sin never got a good look from God, nor ever shall: fitly there-  
fore is he called, *The HOLY ONE*, & *Israells HOLY ONE*, be-  
cause he sanctified all *Israell*, even the whol *Nation* federally, to  
be a Church to himself: therefore, *Exod. 19. 6*. they are called an  
*Holy Nation*, and among them he had many *Jewels*, *Chaise Ones*,  
internally, inherently, and savingly sanctified; Among whom,  
*David* was an eminent one: well therefore was he styled by *Da-  
vid*, *The HOLY ONE of Israell*.

Doct. from  
3. branch.

I have runne through the words of this *verse* in an explicatory  
way, Time will not permit me to insist on the *particulars*, take  
therefore this *generall doctrine* from the wholl: It is not only *law-  
full*, but also *duty*, when the Lord bestows signall mercies, on a person,  
or nation, to abound in praises to him. The *Holy ONE* of *Israel*,  
should inhabite *Israells praises*. If *David*, upon the foresight of a  
hoped for *Deliverance*, engaged so solemnly to blesse the Name  
of the Lord, how much more is it duty to praise him, when the  
*Deliverance* is already wrought. Wee have many precedents of  
the people of God in this: of *Moses and Miriam*, *Exod. 15*. of  
*Deborah and Barak*, *Iudg. 5*. of *Anna* 1. Sam. 2. and many others.  
Surely these Lands have as much matter to blesse the Lord, as  
ever a people; if we had hearts to be about the duty aright. Af-  
ter

Praying the  
duty of the  
day.

ter that *Ahab*, 2<sup>d</sup> King. 11. had cut off the *Royal Seed*, and usurped the Crowne of *Judah*, for the space of seven years, one onely young child, upon the breasts of the *Nurse*, having thorough the mercy of God, escaped the fury of that *Bloody Usurper*. When at length, by the means of *Jehosada the High Priest*, *Joah* is Crowned, and the usurping *Queen*, received the deserved stroke of justice, its said. v. 14. *The whole Land rejoiced and blew with Trumpets*. How much more have these Lands cause to rejoyce in the Lord? who after such a barbarous and unparalleled *Regicide*, after such a labyrinth and maze of confusions, which within these few dayes, to humane reason appeared inextricable: who, I say, after all this, is settling the government of the *Nations*, upon the ancient Foundations: and hath reduced our Native and Gracious *SOVERAIGN* to sit upon the Throne of his *ANCESTORS*. It is promised as a great mercy, *Jer. 30. 21. Their Nobles shall be of themselves, & their Governors shall proceed from the midst of them.* Its a mercy, to have a native Prince, to rule over a people; and not *strangers*. They have not naturall affection, who do not with it and rejoyce in it. Were not the fundamentals of Christianity stricken at, in time of these late *Confusions*, and a standing *Ministry* together with *Gospel Ordinances* like to be overturned? And is it not a mercy, so to have the *Civill Government* settled, as all interests, both sacred and civill, may be secured? Who then can deny, but there is matter of rejoycing in the Lord? if we had hearts, to do it Christianly. But we have cause to be jealous of our owne hearts, lest the Lord be provoked, by our carnall deportment on such a day. Its my earnest exhortation to you, in the name of the *LORD*, (I have also warrant, to speak it, in Opt *SOVERAIGNS* name, from his *MAJESTIES Late Declaration*,) that ye neither offend *GOD*, nor dishonour your *SOVERAIGN*, by debauching your selves to day. Dear People, be afraid to draw on wrath to day, on the Lands, or on your *SOVERAIGN*, there is such a near relation betwixt *Prince* and *People*: that the one smarts often for the others sin. As the *Apostle* sayes *Eph. 4. 26. Be angry, but sin not*. So I today. *Rejoyce, but sin not*. Let forth your hearts, as much in rejoycing as you can, providing, yee guard against sin: As there is no small difficultie, so to be angry, as not to go beyond bounds: so I beleieve, it hath its owne difficultie, to get the heart rightly ordered in such dayes of rejoycing; that we be not carnall, but holy & spirituall, In the



performance of the duty. Wherefore, That your hearts may be the better belaboured in *Praying & Rejoycing*, I desire you to joyne with it, that other necessary duty of *Praying*.

Reasons why  
earnest pray  
er should be  
joyne with  
praises.

There be many *Considerations* to move us, to be much in holding up the condition of our Gracious **SOVERAIGN** before the Lord by prayer. This is 1. A duty laid upon all subjects by the *Apostle* 1. Tim. 2. 1. 2. I exhort, that *Supplications, Prayers, Intercessions and Giving of Thanks*; be made for all men, and particularly, for *Kings & for all that are in authority*. Ancient Christians were much in this duty, even under *Heathen Princes*, as witnesseth *Tertull.* *Apol. cap. 39.* *Oramus pro Imperatoribus, pro Administris eorum & potestatibus, pro statu seculi, pro rerum quiete, pro mora finis.* On this last clause, *pro mora finis*: *Tertull.* himself commenteth, cap 32. (as is well observed by *Pamelius*) *Damascen.* *TERTULL.* *clausulam seculi precamur differri. Romanae aeternitatis favemus.* Were they so earnest, for the continuance of the *Roman Empire*, how much more ought we to plead with God for the perpetuity of the *British Empire* in his *Majesties* *ROYALTY*. 2. A spirit of Government, is a special blessing from God. Therefore we ought to be much in praying for it. **SOLOMON** was a very hopfull Prince, to whom many *Promises* were entailed; Yet O so earnest as **DAVID** is in prayer, for a spirit of Government to him, *Psal. 72. 1.* *Give the King thy judgement: O God, and thy righteousness to the Kings son.* 3. No men are compassed with greater temptations, then *Princes* and *Great Ones*. And therefore, They have the more neede of Remembrances before the Thron of God. 4. Who can be such Instruments of publick good, as zealous & godly *Princes*? And therefore wee ought to be much in prayer for them. And the rather 5. Seing the Kings heart is in the hand of the Lord, at the rivers of water, Hee turneth it whither soever hee will. *pro. 21. 1.* A believing Supplicant can have more influence on the heart of a Prince, though many hundred myles from Court, then Courtiers, who are daylie admitted to his Presence. When that wicked *Haman* was suggesting bad counsell to that great King *Ahasuerus*, against the people of God: *Mordecai's* prayers defeated all *Haman's* contrivments: they influenced *Ahasuerus* more then *Haman's* Court-solicitations. *Believing Supplicants* have power with God. *Mat. 25. 11.* *Ask of me of things concerning my Kingdome, & concerning the works of my hands, command ye me.* Blessed be God

God, he who heares Prayer, hath hearts of Princes, in his hands

6. O what an unvaluable mercy is it, when Prince and People, concur harmoniously, each in there own sphere, to maintaine and promote the publick interests of Iesus Christ in the Nations? O how sweet is it, when a Prince rules not only over the bodies, but also in the hearts of subjects? *Divines observe upon that word, Rom. 13. 1. Let every soul be subject to the higher powers: that subjects obedience to their Prince, should be affectionat and cordiall, from the Heart and Soule.*

Rob. Abba  
lib. de su  
prema pote

Ought we not then be much at the Throne of grace; That the Lord would blesse Britaine & Ireland with these rich mercies, & that thoughts of *sinuall* may be had in everlasting abhorrency by all his Majesties subjects. Lastly, Hath not the Lord been pleading a very bitter and long Controversie, with these Lands, & that in the view of the Nations round about? have we not then cause, to plead with MOSES, *Num. 90. 15. 16. 17. That the LORD, would make us glad according to the dayes wherein he hath afflicted us, and the years, wherein wee have seen evill. That the Lord, would make his WORK, appeare unto his Servants: & his GLORY, unto their children, that the BEAUTIE, OF THE LORD OUR GOD, may be upon us, & that as Isaiab Prophecie, cap. 60. 18. Violence may no more be heard in our Land, nor wasting or destruction within our borders, but our walls may be called SALVATION, & our gates PRAISE. For these things the Lord will bee enquired by us, to do them for us. Ezekiel, 36. 37. O that a spirit of Prayer & Praise wer poured out on hearts to day. Onely let me againe obtest you in the Name of the Lord Iesus, to beware of ransing, debauching and of what ever may indispose you to these two great duties of the day, Prayer & Praise.*

*State Regis Praelect. 3. §. 2. Anima vocabulo requirere videtur Apostolus, ut non corporis tantum obsequium, sed animae quoque voluntatem et affectum Principibus accommodemus.*

I close all with that word of Benajah, concerning King SOLOMON, 1. King. 1. 36. 37. After that Adonijah had taken the Throne by usurpation. Bathsheba and Nathan came unto David, who lay a-dying, regrating the matter; Whereupon David commanded Nathan & Zadok to anoint King SOLOMON: for, said he, Solomon shall sit on my throne: him have I appointed to be Ruler over Israel and Judah. Then said Benajah the son of Ichojada, Amen. The Lord God of My Lord the King say so too. As the Lord hath been with my Lord the King, so be he with SOLOMON; & make his Throne greater then the Throne of my Lord King David. So say I. As the Lord

A Gratul  
tory Conclu  
sion.

was with King David, so bee wee with our Gracious SOVE-  
RAIGN. The Lord make the Throne of KING CHARLES  
THE SECOND, greater then the Throne of either Da-  
vid or Solomon: greater then ever was the Throne of King  
CHARLES the I. or King JAMES the VI. then ever was the  
Throne of any Scottish, English, or British king. Let him be CA-  
ROLO MAGNO major, greater the CHARLES the great. Now  
to Him who is able to do abundantly above all that we can  
think, To the King Eternall, Immortall, Invisibill, the onely  
Wife GOD, be honour and glory for ever and ever, Amen.

*Grata DEO ac REGI, nulliq; libentina unquam  
Responsura sono, Britonum Gens accinat Amen,  
Et Reboaturis geminetur vocibus AMEN.*

*T. G. V. S.*



